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# ADVICE TO BOYS



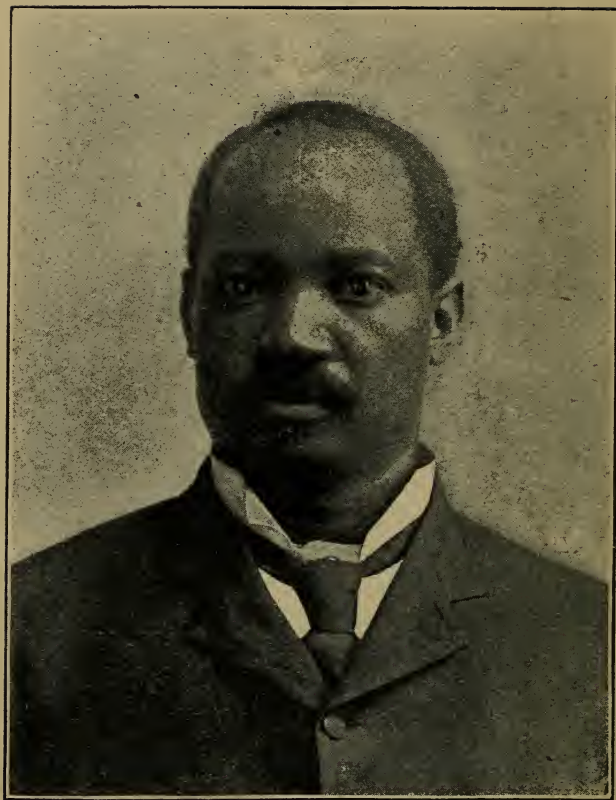
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REV. LEWIS JOHNSTON.

# ADVICE TO BOYS

With Information they ought to  
and must know. Their Make-up,  
Dangers, Traps that Catch Men

Diseases and Remedies

Self-Control

Switchman to sidetrack evil ; to give  
right of way to main line of right

“KNOW THYSELF”

---

Wisdom is the principal thing,  
therefore get wisdom, and with all  
thy getting, get understanding

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By REV. LEWIS JOHNSTON

Author of “Words of Consolation to Friends and Companions”

Editor of “Enterprise”

Richard Allen Institute, Pine Bluff, Ark.

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## PREFACE

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Dear boys—this book which in your hands  
you hold

Is richer far than Klondyke's field of gold,  
In treasures to enrich your inmost soul  
Till floods of light shall round and o'er you  
roll ;

It comes to you through trials strange and  
sore

God's hand hath sent it you, prize well its  
store ;

No ill shall thee befall if you take heed,  
Heed my advice, I pray, 'tis just what you  
need.

TO THE BOYS OF OUR LAND  
*in whose keeping the future interests of  
the country, moral and political, are to  
be entrusted, this book is*

EARNESTLY DEDICATED.

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Imperfect

Claim.

1891

## They Didn't Think.

Once a trap was baited  
With a piece of cheese :  
It tickled so, a little mouse,  
It almost made him sneeze.

An old rat said, " 'There's danger :  
Be careful when you go !' "  
" Nonsense ! " said the other ;  
" I don't think you know. "

So he walked in boldly—  
Nobody in sight :  
First he took a nibble  
Then he took a bite.

Close the trap together  
Snapped as quick as wink,  
Catching mousie fast there,  
'Cause he didn't think.


Once a little turkey  
Fond of her own way  
Wouldn't ask the old ones  
Where to go or stay.

She said "I'm not a baby ;  
Here I am half grown :  
Surely I am big enough  
To run about alone.

Off she went but some one,  
Hiding saw her pass ;  
Soon like snow her feathers  
Covered all the grass.

So she made a supper  
For a sly young minx  
Cause she was so headstrong  
That she wouldn't think.

## In the Hands of the Enemy.

UR butcher, Mr. Jamison, was so annoyed by rats that he determined on their destruction. He informed some boys of the multitude of rodents that infested his quarters. He sought their aid to help destroy them. His plan was to trap them, then with clubs in their hands, with vigorous blows, he was assured they could cut them short by seven times eleven in a little while. The plan was arranged, the time was set, the clubs were ready, pieces of meat were scattered on the floor some left on the block. It was a rat feast, the shop was left in their possession. They soon took charge of every thing, meat was in demand. When he returned, how they scampered! How they hurried here, there, any where. It seemed they played a game, "Rats want

## *In the Hands of the Enemy.*

a Hole.''' The last rat found a safe retreat, then all was quiet. A rat here and there poked out his head to see how Mr. Jamison liked it, longing for him to scatter more meat and go again,

For it was such fun—to eat and run.

But he had an object in view—business on hands. The rats thought it very strange for him to shut all the holes closely; tack all tight. But how pleased were they to find one open and Mr. Jamison gone. He had left to prepare for their visitation (when a person comes to your house, stays awhile and you feel sorry to have him leave, would like him to stay longer—that is a visit, but if his stay is so long that you are tired and wish him gone, then that is a visitation. The one is pleasant, the other is unpleasant). He was gone and now the good time was at hand, they thought. How often are we deceived, mostly like the rats. There was only one hole and to it they crowded and were in hot haste to get what

*In the Hands of the Enemy.*

they had tasted—the meat which was intended to lure them to their destruction. They crowed, rushed, jostled, fought, trampled on each other. There was the meat and every one had a chance to fill himself to the full. They filled the room; they dreamed of no danger, all was well. No doubt they reasoned: I have eyes, I shall see if danger comes; I have ears, I shall hear if any thing approaches; I have feet; and it will be a fast one to capture me. Thus they reasoned and the feast went on. So quietly did the door open and shut that those near it were hardly disturbed. Mr. Jamison and four boys were on the inside, they had come for a purpose. “The rat killing time had come.” It was a lively time among those feasting rodents. Every rat was now hunting a hole, hunting a corner where at he passed through. This hole and that hole was closed; more eager to try the next, the cracks and crevices. The room got warm with the hurrying rats, running, leap-

## *In the Hands of the Enemy.*

ing in earnest, now they play the last game of "Rats want a Hole." They found the clubs fall and rise; they were clubs for rats. Rats were slain until 84 lay piled up to amaze the comers and goers. Mr. Jamison might have wagered more than seven times eleven for he had seven rats to spare at even that number.

These rats were in a trap that proved their end. They did not know it, yet they feared and sought safety in flight, but too late. They were snared and taken.

You have no doubt caught rabbits, coons, opossum with dogs or in traps, snares or deadfalls; you know how artfully they are concealed and the more innocent or harmless they appear the more certain are we of capturing the game. The game may be wise, cunning, great, strong, shy, crafty or quick; It is all to no purpose when the trap is set. Fortune may favor them for a while, but the end is sure to come. The wild ducks may keep themselves at a dist-



## *In the Hands of the Enemy.*

ance—they go to their feeding place as you know. They dive or stand on their heads, as one boy said. What makes them stay so long! Let us go and see; why they are caught in a net that is stretched out under the water and their heads are caught in the mesh. The wild geese with their careful watchman go from one enemy and fall in the hands of the other; that is the plan. The partridges may hide with ease, they are so like the ground, but the dogs discover, pointers or setters, and place them in the hands of the hunter. Traps are set and they walk right into them. Let them be ever so careful, watchful, cunning, they find themselves in the enemies hands, taken, captured. And it is that in which they delight most that proves their destruction. In the spring of the year, turkeys begin to mate, the gobbler hears a sound—put, put, put, put. He comes carefully circling round or he may make a mad rush, strutting gobbling all the while, till the gun

## *In the Hands of the Enemy.*

cracks and he is snared and taken. The hunter makes a call that sounds like a hen saying—put, put, put, and the nearer it is like a hen turkey, so much better is the deception. Wild geese set a watchman, but let him be the least negligent and the end is nigh. Wolves, bears, tigers, lions, elephants, and even whales are taken in traps or snares. These aids by which they are captured are called by various names—gins, snares, pits, deadfalls, traps—these mean (the device) by which some thing is captured. Some times the tables are turned and the hunter is captured ; is chased or in great danger.

Some wolves gave a wagon with some boys in it a wild chase and were upon them. One boy knew how careful they were of what seemed a trap. He took a rope and trailed it out behind the rapidly-moving wagon and every wolf said by his actions “Good Bye.”

A lady in the jungles or wildes of Africa

## *In the Hands of the Enemy.*

was saved from a tiger by opening her umbrella suddenly.

I have often sat and listened to an old friend of mine—a mighty hunter—tell of his adventures and strange encounters. In fact I have often been with him on these trips.

He had studied the nature of birds and animals and was a master in his art, and learned much by experience, for he nigh lost his life repeatedly with dangerous game. I have listened to him, and took delight in hearing his stories. From him learned many useful lessons. Mr. Henry Dunton was acknowledged by every one as a mighty hunter, and game was brought in when Uncle Henry went hunting. Turkey, deer, bear, coon, opossum, minx and fox would say, "Time is up for some one to day. I hear Uncle Henry's horn." With his red cap and jacket, or at night the head-light, it was common to hear the people say, "We will have some game, for Mr.

## *In the Hands of the Enemy.*

Dunton has gone hunting.” No one doubted that he would fail when he went to the woods. I have heard him tell of many an encounter with the fleet ones of the forest. And as he recited it he would live over the scene and pantomime it in such a manner that you would imagine you saw the game approach, hear the dogs, the breaking brush, the hunter’s yell urging on the chase, the crack of the guns; the gathering round with merry jest, the division. These were all before the eye and ear. Or the lone encounter, when some bold stag would venture a fight; the narrow escape, the victory—or at night; shy at first, then growing bolder, attracted by the bright light, curiosity awakened, attention absorbed until they approached in gun shot range with shining eyes; then would ring out the rifle and the deer would fall, to rise no more. The well aimed shot had found the seat of life and all was o’er. Often on the scaffold at the deer lick, two or

*In the Hands of the Enemy.*

three deer would approach ; the shot at first would scatter them for a moment. Determined not to leave behind their companion they would come again in rifle range to what proved certain death. I am going to take the liberty to copy in full some piece in this book that you have doubtless read or heard and have escaped your memory. With all the books in our possession we find ourselves compelled to go borrowing, and these at hand will enable you to keep your train of thought from being broken.

You have seen moths circle round a candle or lamp or the electric lights. The end of them is sure the moment they start toward it.

The advice given in the Song is as good for boys and girls as for moths.

“Fly away to your home, pretty moth, in  
the tree where youv’e slumbered all  
day,

Be content with the sun and the moon,

*In the Hands of the Enemy.*

pretty moth, and make use of your wings while you may.

Though yon dazzling light may have blinded you quite you will soon find it dangerous play.

Many things in the world that look bright, pretty moth, only dazzle to lead us astray.

I have seen in this world, pretty moth, Things as blithe as yourself and as gay, That all red by its tinsel and glare, pretty moth, from right paths have wandered away.

With the tinsel and pomp, the glitter and show, they foolishly spent their best day,

They have found to their sorrow at last, pretty moth, they dazzled to lead them astray."

Something that looks like real worth or wealth, but is only tinsel, show, pageant and pomp easily and quickly lead to destruction, things as blithe and gay, things



## *In the Hands of the Enemy.*

in human shape with reason, judgment and discretion. They find things are not what they seem, that all things earthly are a delusion and a snare. Like the coon, turkey, deer, bear and other animals, girls and boys are caught in various ways,—there is all show of fairness, no appearance of danger. The crow's advice to the young crows, many of whom had been hurt by a wind mill was: "*Keep away from the wind mill.*" This will save many a crow. Monkeys imitate other animals. The hunters catch them by pulling off their own boots at the base of a tree, leave them a short time and then place them on again. They set, for monkeys, small boots well tarred or pitched, at the base of the tree and leave them. Each monkey comes and places on a pair of boots. Unable to climb, they are caught.

Take the advice of the poems that follow in these pages. Make them your own and be determined to profit by them :

*In the Hands of the Enemy.*

**Little Fish.**

“ Dear mother,” said a little fish,  
“ Pray is that not a fly ;  
I’m very hungry and I wish  
You’d let *me* go and try.”

“ Sweet innocent,” the mother cried,  
And darted from her nook,  
“ That horrid fly is but to hide  
The sharpness of a hook.”

Now as I’ve heard the little trout  
Was young and foolish, too,  
So *he* thought *he’d* venture out  
And see if it was true.

And round about the hook he played  
With many a longing look,  
And “ Dear me,” to himself he said,  
“ I’m sure that’s not a hook.”

“ I can but give one little pluck—  
Let’s see—and so I will !”  
So on he went, lo, it stuck  
Quite through his little gill.

And so he faint and fainter grew  
With hollow voice he cried—  
“ Dear mother had I minded you  
I need not thus have died.”



## *In the Hands of the Enemy.*

Do not be like the little fish—think old folks do not know. Many things by stern experience they know, and the cost of the good advice they are able to give. The little fish begs to be allowed to test. Wishes to try, to find out for self. He refused, neglected advice; despised reproof and found too late the folly when the hook was sticking in his gills. The bitter end, the wormwood and the gall.

### **The Spider and the Fly.**

“Will you walk into my parlor?” said  
the Spider to the Fly;

“’Tis the prettiest little parlor that ever  
you did spy.

The way into my parlor is up a winding  
stair,

And I have many curious things to show  
when you are there.”

“Oh no, no,” said the little fly; “to  
ask me is in vain,

For he who goes up your winding stair  
can ne’er come down again.”

*In the Hands of the Enemy.*

“I’m sure you must be weary, dear, with  
soaring up so high;

Will you rest upon my little bed?” said  
the Spider to the Fly.

“There are pretty curtains drawn  
around; the sheets are fine and thin,  
And if you like to rest awhile, I’ll snugly  
tuck you in!”

“Oh no, no,” said the little Fly, “for  
I’ve often heard it said,  
They never, never wake again who sleep  
upon your bed!”

Said the cunning Spider to the Fly:

“Dear friend, what can I do

To prove the warm affection I’ve always  
felt for you?

I have within my pantry good store of all  
that’s nice;

I’m sure you’re very welcome—will you  
please to take a slice?”

“Oh no, no,” said the little Fly; “kind  
sir, that can not be:

I’ve heard what’s in your pantry, and I  
do not wish to see!”

*In the Hands of the Enemy.*

“Sweet creature,” said the Spider,  
“you’ve witty and you’re wise;  
How handsome are your gauzy wings!  
how brilliant are your eyes!  
I have a little looking-glass upon my  
parlor shelf;  
If you’ll step in a moment, dear, you  
shall behold yourself.”  
“I thank you, gentle sir,” she said, “for  
what you’re pleased to say,  
And, bidding you good morning now,  
I’ll call another day.”

The Spider turned him round about, and  
went into his den,  
For well he knew the silly Fly would  
soon come back again.  
So he wove a subtle web in a little corner  
sly,  
And set his table ready to dine upon the  
Fly;  
Then came out to his door and merrily  
did sing:  
“Come hither, hither, pretty Fly, with  
the pearl and silver wing;

*In the Hands of the Enemy.*

Your robes are green and purple; there's  
a crest upon your head,  
Your eyes are like the diamond bright,  
but mine are dull as lead !''

Alas, alas ! how very soon this silly little  
Fly,

Hearing his wily, flattering words, came  
slowly flitting by ;

With buzzing wings, she hung aloft, then  
near and nearer drew ;

Thinking only of her brilliant eyes and  
green and purple hue,

Thinking only of her crested head. Poor,  
foolish thing ! At last

Up jumped the cunning Spider, and  
fiercely held her fast.

He dragged her up his winding stairs,  
into his dismal den,

Within his little parlor—but she ne'er  
came out again !

And now, dear little children, who may  
this story read,

To idle, silly, flattering words, I pray  
you, ne'er give heed ;

*In the Hands of the Enemy.*

Unto an evil counselor close heart and  
ear and eye,  
And take a lesson from this tale of the  
Spider and the Fly.

*Mary Howitt.*

You are a reasonable creature with life  
before you, examples worthy of imitation,  
and precepts to follow, which are the very  
oracles of God.

For success in life and its full enjoyment  
much depends upon your action. The plans  
you have may effect many. The comfort  
and praise of the family and the whole  
community may depend upon your behavior.  
Yea! the destiny of the race may hinge on  
you. Look over your life and see how  
many, many girls and boys were caught  
when they least expected—just as animals  
are. See their sufferings—perhaps disgrace  
and bitter end. Note how they got what  
they wanted, but it placed them where  
they wanted what they could not get. Do  
not let any be so advised by you that they  
will walk into trouble. Let no one drop in

*In the Hands of the Enemy.*

the pit on your account. Give no uncertain sound.

The sin may be so tight-clasped we can  
not see its face.

The trap may be so closely hid we can not  
see the place.

## CHAPTER II.

### A Step Further.—Little Plainer.

THERE is a fable in which an ichneumon, a little animal not so large as a fox squirrel, is said to have addressed the inhabitants of a certain country who were frightened by the ravages of a crocodile.

“ I perceive your distress, neighbors, and though I cannot assist in your *present* difficulty, yet I can offer you some advice that may be of use to you in the future.

“ A little prudence is worth all your courage, for although it may be glorious to overcome a great evil, it is often the wisest way to prevent it. You despise the crocodile, while he is small and weak, and do not sufficiently consider that he is a long lived animal and continues to grow as long as he lives. You see I am a poor, little,



### *A Step Further.*

feeble creature, yet I am much more terrible to the crocodile, and more useful to the country than you are.

“*I attack him in the egg, and while you are contriving for months together how to get rid of one crocodile, and all to no purpose, I easily destroy fifty of them in a day.*”

### **Moral:**

“This fable, dear boys, is intended to show

The danger of suffering bad habits to grow ;

For the vice of a *week* may be conquer'd  
'tis clear

Much easier than if it went on for a year.”

It is easier to prevent evil than to overcome it. An ounce of prevention is worth a pound of cure. Crush snake eggs and prevent their hatching.

It is intended to talk to you about only one evil in these pages. But we are anxious to warn you against all vile habits and



### *A Step Further.*

especially gambling, drinking, smoking or chewing, and *licentiousness*. They go in pairs.

Shun them as you would a viper. As soon take a snake to your bosom as any foreign substance to your mouth. Do not learn, or if you have learned, quickly undo the habit of using tobacco—chewing, smoking or snuffing. It unnerves you, unmans, unfits you for society and entails vice to your progeny.

Do not use whiskey in any form. Its evils are unbounded in time and eternity, and the evils that follow in its train volumes cannot speak. Do not play for stakes or gamble, shoot craps or any game of chance. The other evil is to be presented you in the following pages. It is not desired to have you go into life half maimed or blind. Not as a hog tolled to the pen of the butcher, or as an ox to the slaughter.

Now we come to the point which is the hardest of all to understand, and which

### *A Step Further.*

every one of our teachers is loath to present. There is a false modesty about us which makes us willing, anxious to place it in the background ; and yet there is no subject of such importance and no one we are so anxious to learn *all* about.

The father and mother leave it for boys and girls also to learn by experience (the knowledge gained without a teacher), which is very hurtful. Bad boys tell you things and put them in the worst light. Then you see and hear things that make you shudder and ask "How is this?" Your teacher brings you to task for this and that, and shrouds all his teaching in a *must not touch it* style or manner. The preacher slips over it or perhaps some bold, valiant one strikes it some vigorous blows and leaves you to wonder. I talked in my lectures at several points and mentioned many of the things printed in this book. At each place some of the men got up after I was through and said they had never heard or understood

### *A Step Further.*

things in this light, and after this and ever on they were going to treat every girl, like they wished other boys to treat their sisters and mothers, that they would like all the girls to be so chaste, so pure, that if they were placed in a dark room and one was sent in to select a wife, he would bring out one chaste and pure, and clean and upright—one as good as any in the crowd. Would that not be nice? Would you not like it? Would it not take a great deal of bad feeling and uneasiness off your mind when you see your sister or some girl you like go with boys that have been talking bad desires and intentions to you! Every boy has in him something good, and when he knows how much depends upon him he will in most cases show himself a man.

Now the following pages are going to tell some plain things, and when you appreciate them, and live up to the right, there is not a father or mother but will give you a warm welcome to their home, and there will

### *A Step Further.*

not be a lady but will be pleased with your company, and when you marry—as I hope you will some day—your wife will find you the pink of perfection in all relations and altogether lovely, in every part a man. Observe my instructions, and then happy results will follow. And here I would advise you to be very careful in your selection of a wife. Not so much her appearance as her qualities, for you are going to be a man and you want to mate with a lady. The first thing—see that she is a true Christian in word and deed. Then you are blessed of the Lord. If she is a proven follower of the Lord she will have all the fruits of a Christian. Just like a lion has all the actions of a lion. She will have a good, mild, lovable disposition; faithful and true to you. She will discard all bad habits, no difference what they be, in order to be for you what she ought to be. If she does not show up the right kind of a spirit before you settle on her for life see to it and have

### *A Step Further.*

her lay aside faults and foibles. If she refuses to reform it is time for you to look for the right kind. There are plenty of good girls. You will find pleasure in the hunt. Take your time. If you marry a peevish, fretful, quarrelsome, scolding, gossiping, smoking, tobacco-chewing, snuff-dipping, beer-drinking woman, your worst enemy cannot wish you a worse fate. And if, perchance, you fail to have these good qualities I commend to you, the woman that fails to get you could not be better blessed, and might daily thank the Lord for the great deliverance from such a fate.

## Make-Up—Organs.

You can ask many questions as you look at yourself—so wonderfully are you made. A dual creature. Double through-out—hands to handle, feet to walk, eyes to see, ears to hear, teeth to chew, bite, talk, etc., two lobes of the brain, two nostrils, two breasts. Man and woman have many things, such as mentioned and many more, but there is a point of difference, and only those things are given in detail that belong to the male, and if the other is referred to it is only to help make clear the relation or for some special purpose. The great difference in the male and female is the gender. In grammar you learn of two genders—the masculine and feminine gender. That relates to sex. It is not the clothes you wear that makes sex, though the sex dress differently. It is not a heavy voice. It is not



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hair on the head and face. It is the organs of generation. These are great points of difference.

You often ask the question : Why am I made thus? What is the object of it? That you may have a right understanding and keep out of the traps, gins, snares and devices that are set to snare your soul before you are aware.

This book is written to save you from these evil things, and if you will pay strict attention to its teachings you will be happy and enjoy life. So will all connected with you. But if you disobey you will still find its teachings true though the end is bitter. Now I am well aware that modesty prevents you from learning many things. The delicacy, the privacy of many things place you in an attitude in which to ask questions. Listen to me. Intermeddle with all wisdom. "Ask and know. That's the way that great men grow."

Wisdom is the principal thing. There.

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fore get wisdom, and with all thy getting get understanding. From God's hand everything comes pure, free and good, and the thing in us that is a part of nature, that there is a part or parts of us not to be touched, not to be spoken about. To be kept free from taint. Thus far must thou go and no further. That feeling of the sacredness of those private parts is what you must intelligently train up in you and ever bear in mind. This is true modesty, *but that you must remain ignorant* is nothing but false, foolish or mock modesty, and worse. *It is sinful* neglect. The command is "Know thyself."

It is wrapping your talent in a napkin. It is shutting out light. Closing ears against truth. Open thine eyes, ears and receive instructions. It will be good for thy soul. Here is a case of true modesty, and every boy ought so to guard jealously his parts and keep them under law. A law in a certain country required a certain class of



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women to be examined. A girl was taken before the officers as one of that class. She protested and objected to examination, but was forced to submit when she became quiet and submissive. When the doctor said this woman is a virgin—declared she was all right—she walked to a window and threw herself out and was taken up dead. As soon be dead as to be humiliated thus.

The ermine is a little animal, pure and white, of great value. It is very careful of itself. Will not go near anything that will sully it. Will suffer itself to be captured first. Hunters knowing this will place mud, slime or dirt in the path in which it is going. When it comes to the dirt it stops and is captured, because it will not sully itself in order to escape.

That you keep yourself pure, clean and perfect is the right thing to do. Your private organs are God's especial gift to you. By this gift he made you a god. When that

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which is wrong presents itself to you always refuse it. Suffer yourself to be slain before you will abuse or allow your organs to be made instruments of wrong to yourself or others.

God's purpose is clear, and there is beauty, melody, loveliness, relation, tender and true ; father, mother, sister, brother, uncles, aunts—all your friends, science and progress, center round this, and radiate from it.

God has made all things for the use of man. Know thou the God and Father of our Lord and His wisdom exercised in our creation, that we might glorify and enjoy Him. Man is more than dust of earth, minerals, iron, soda, lime, etc. Into his nostril was breathed the breath of life and man became a living soul. We are violators of God's law and want to appear as strict observers of it more than we really are.

The importance you cannot tell. It can-

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not be fathomed. It embraces all relation, all interests.

It effects all conditions in time and eternity. These things will burst upon your vision as you pass along. You may fully understand this chapter by giving it special attention. You have doubtless seen little chicks, partridges, ducks, goslings, the little colt, lamb, kid or calf. At least you have seen a little babe. You have heard the old folks tell strange stories of whence they came. "Stump," "Hollow leg," "Out of the clouds," "Left at the door," "Old Grannie has them for us," "Gets them in the woods," "Angels brought it," "Bought it."

I for a longtime believed that I was found up a "thorn tree," and when Old Grannie came along I cried and she took me down and left me at our house. I can remember then often asking me, "Where did you come from, Lewis," and I entertained them again and again, overcome about my "thorn tree."

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I want to disabuse your minds of just such trash and truck baby lies. I want to tell you that you came just like the little chicks, partridges, goslings, ducks, colts, lambs, kids, the trees, plants, flowers. There are some variations, but all life comes from an egg. You were first a *little thing*, and grew and became a nice little boy, in time able to run around. Then grew older and wiser, and can now read. You develop into a young man (Adolescence—from childhood to manhood). Perhaps you get married just like your father did and you are blessed with a nice little girl or boy. I know you say like Nicodemus: "How can these things be?" You must know many things soon, and it will not hurt to tell you now some things you must know, and this is one you may find out in a way it will not do you the most good.

The trees bear fruit. The corn tassels and silks. The flowers bloom their seed.

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Plants all have their seeding time. Beasts of the earth, fowls of the air, grain, vegetables. All grow and seen. Then the seed grows again. Thus life is continued and goes on from age to age. Thus the animals, trees, plants, fruit, flowers are continued from year to year for countless ages.

Have you ever seen *larva* in the water, or in the rain barrel, or polly wogs in the pond? These will be just like the insect that laid the egg (or animal or reptile). The mosquito that comes from the rain barrel to-day will sing and bite just like the mosquitoes sang and bit 1,000 years and more ago. *Like begets like.* Take up your bible and read Gen. 1, and you will see that the seed of plants and animals is in each its own, *like produces like.*

Who made Adam and Eve? The answer is God. Who was their first son? Cain. Who made Cain? God made him in Adam, as the rest are all made by means of a father and mother. A father is one who

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begets a child. A mother one who bears or births a child.

This great power was given to Adam and Eve as *one pair*, to increase and multiply and replenish the earth and subdue it. Thus he was to be the means by which the earth and spirit world were to be peopled. Read Gen. 1-8 chapters.

When the time to reproduce life comes, there must be a union to make *one of itself*; The rule or law obeyed by the pair produces action or life. And this is the way it is done. In the male there is a fluid in which are countless little things called spermatazoo (that word is plural—*many*). One of these is called Spermatazoon (one). These are seeds, the substances which nature prepares for reproduction. (Sometimes it is the fruit of a valuable plant, as in wheat, oats, corn, rye. Sometimes it is enclosed in the fruit, as an apple, peach, plum, melon). Each one has its laws. Every seed produces the exact image of the origi-



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nal. Now this will explain to you many things that will otherwise annoy you. There is in the female ova-eggs—ovum egg.

The union of life-producing germs—one of the male with the one of the female—produces a living creature, with all the traits of character of the parents, their likes and dislikes. What they like it will like. What they hate it will hate.

If they like music, singing, reading, study, work, the child will in all probability be inclined to the same, for the word says, "His likeness." In the phonograph you can hear the songs and sayings of the artists. And you can make a record also in the big horn and place on the instrument and you will hear it play just what you said, with your voice and expression. So a record is made of just what you are. We are just like our foreparents, and they are like theirs.

You often hear it said, "Why he is just



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like his father.” “She is just as sweet as her mother.” And it compliments parents to hear this, and rightly so.

Here are their tempers in sweetness, their habits, looks, disposition, powers, traits of character, form, size. How necessary for boys to be men in every sense. Strong, steady, active, studious, manly, honest, truthful, virtuous, loveable, nonselfish, fear in loving and serving God.

These things occur in the marriage relation, which is pure, clean and pleasant, and God's blessing that comes through it, in the shape and form of an innocent babe, is the father's joy, the mother's blessing, the sweet cement of their love, their building family.

Who knows what lies nestled in it's mama's bosom. It may be a captain, general, to command forces, an orator to sway the multitude, a statesman to decide the destiny of nations, a musician, banker capitalist, great preacher or poet. Now I

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have told you the truth and freed you from those misleading stories that left you to grope in darkness. Now you know that you are a god, that god-like actions are expected of you. "Be wise to day, 'tis madness to defer." "Act well your part."

### **"Know Thyself,"**

There is nothing you cannot overcome:  
Say not thy evil instinct is inherited,  
On that some trait inborn makes thy  
whole life forlorn  
And calls for punishment that is not  
merited.

Back of thy parents and grand parents lies  
The great Eternal Will; that too is thine.  
Inheritance strong, beautiful, divine;  
Sure lever of success for one who tries.

Pry up thy fault this great lever will;  
However deeply bedded in propensity;  
However firmly set I tell thee firmer  
yet

Is that great power that comes from truth's  
immensity.

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There is no noble height thou can'st  
not climb :

All triumphs may be thine in times  
futurity ;

If whatsoe'er thy fault thou dids't not  
faint nor halt,

But lean upon the staff of God's  
security.

Earth has no claim the soul can not  
contest :

Know thyself part of the supernal source ;  
And nought can stand before thy spirit's  
force :

The soul's divine inheritance is best.

## CHAPTER III.

### "Thou Shalt Not Commit Adultery."

THE commandments are very broad and God charges his chosen people that they be taught diligently, constantly to the children. Some say, "You ought not to say a word to the children about these things." Well that is the view from their stand point of false modesty. We must do what God commands. It is little difference how we feel or what people say or think. God knows what is best and has given his command that it may be well with us.

In the study of these commandments there are rules to observe and in our case we will take these rules shortened : *Wherever a sin is forbidden, all sins of the same kind and all occasions, causes or appearances of these sins are forbidden ; and the contrary duties are*

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*commanded. Whatever we ourselves are bound to, we are obliged to do what in us lieth to cause others to do the same thing. Make it a point to practice reciting the rules once a week after they are memorized.*

You will notice that where a sin is forbidden all sins that lead thereto are forbidden also. So this commandment requires us to be chaste in thoughts, words and actions, to preserve or maintain our own and our neighbor's chastity, in heart, speech and behaviour.

Chastity is cleanness and purity from irregular fleshy lusts or pleasure. Our bodies are the dwelling place or house of our souls, and the Holy Spirit of God dwells with us, in us, and we must make it for Him a pure, clean, consecrated temple fit for His use. You want no uncertain sound, no false advice, no false signal gun. You want to build on a solid foundation. No untempered mortar. You build for eternity. Every thought and word and act

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is the material of which it is built. Your work will be tried.

Now young man, my dear reader, make no false move or you lose the game.

One false turn of the wheel, O Pilot! may send your vessel adrift on the shoreless sea into the strong current, or maelstrom, or the winds adverse to your fortune.

On what foundation do you build, neighbor, your hopes for the future fair?

Do your walls reach down to the rock below, and rest securely there?

Alas! what folly to build, neighbor, a mansion so fair, so grand!

With its costly walls and lofty towers, on sins delusive sand.

If you must build for eternity then it is best to make your foundation the Rock of Ages, Jesus Christ. He will stand through time and eternity, and prove all you can desire—a friend that sticketh closer than a brother.

In your heart you must not encourage

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any unchaste thoughts, impure, smutty tales that rouse passion or put you in a bad frame of mind, so that it runs on bad imagination of how this or that impure act would be or fire up the desires.

Shun bad words, obscene books, lustful gestures or actions ; light or impudence and imprudent behavior ; dishonoring the marriage bed. Excess in eating, drinking, sleeping, keeping lewd company, bad companions, bad luscivious songs, and vulgar jokes.

I recall the first I ever heard was from a girl. She belonged to a good white family. Where she ever learned them puzzles me to know. Where she so young and seemingly so fair and pure could learn such vile, wicked songs. Bad books and bad picture cards.

I recall these while a soldier. Vile dancing in which your mind is excited at the indecent displays of ballot dancers or "Dance du Ventre," and the Kutchi-Kutchi, naked or nearly naked prostitutes.



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The flirting of dresses, the shaking of petticoats, lewd postures—all to awaken sensual admiration. Stage plays that encourage the same.

You must not encourage, but rather give yourself to what is kind and pure, chaste, true, loving, elevating, ennobling, and by all means learn to distinguish between love and lust. This is the switch at which so many are side-tracked to ruin.

Many young boys and girls, and older ones as well, have been thrown in each other's company in private, in the valleys, the mountain tops, on trips to different places, and no thought of wrong action nor improper conduct once crossed the mind.

When you love you seldom think to do anything that will for once bring trouble or cause you to think less of what you love. It will be kept pure and clean. If you truly love a girl she would find favor in your sight. You would cherish and take the ut-

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most care of her. You would see that she was not hurt nor harmed, nor sullied in any way. If you lust you will take any and every method to effect your vile intention.

Lust will degrade you ; love will elevate you. Lust will make you vile, selfish, sordid, low ; love will make you pure, chaste, lovable, manly. Lust will make you earthly, sensual, devilish ; love will make you godlike, continent, noble.

This will help you to examine yourself and restrain many actions that are foreign to true love. This will help you to unmask yourself, and you can see how vile you are and how deceitful the heart is.

I talk to you as I wish some one had talked to me. I tell you what I longed to know, and wish some one had told me when young. Those things that concern my origin, the nature and design of my creation. I was allowed to find out for myself. Not that my father was careless or unconcerned, but was no doubt kept back by that false

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modesty that I would like to see swept aside, that keeps back many now from telling the children what they ought to know.

“Know thyself” would be the rule, that we might love and truly serve our God, and love and admire the dear Savior who made the atonement, and redeemed and bought us by his blood. And take His Holy Spirit into our hearts and lives. But we are left to false ideas, a perverted creature, morbid appetites, and you will not be surprised in the least when you see in the following pages the result of such blind leading. The understanding, will, conscience, affections, memory—all averse to right and inclined to wrong.

It is lamentably true, God has made man unright, but they have sought out many inventions.

Why am I made thus? The physiology of the schools drops me in total darkness when I want light. From top to bottom a

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dual creature. Two parts, two eyes, ears, nostrils, double sets of teeth, two lobes of the brain, two upper and lower extremities, two hands, arms, shoulder blades, two legs, two feet and parts, two lungs, two divisions of hearing, double division of the private organ.

Why all this? For what are they? Every thing has a design.

Let physiology answer in part. Your eyes, to see; your ears, to hear; your hands to handle; your feet to walk, and the delicate organ of the brain, with its nervous system attached, is the link that joins your material and spiritual nature together and fits you in time for other *functions*.

God made you thus wonderfully that you might help to people the other world. That you might reproduce a creation just like yourself, endowed with intellect, sensibilities, will, a living human soul, capable of the highest enjoyment.

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God created you thus, made you a god—his son—and endowed you with the will and power to produce a human being. Did you ever think what a noble creature God made, when you were formed. How he loved you, and sent his own son to redeem you from the curse of a broken law. Sent the Holy Spirit to cleanse, to wash, to purify and make you ready and neat to enjoy the highest bliss—happiness. Then sent his ministers and word to tell you how all things are ready for you, and for you to come and enjoy yourself. No joy that you delight in now shall be taken away. No pleasure shall be removed. But you have often heard the nurse sing:

“Cherries are ripe, cherries are ripe and Charlie shall have some.” Well you must wait till fruit is ripe—apples, peaches, pears. Wait until you are fully developed for these higher joys. Nothing in which you delight shall be wanting and as we have referred to the fact of the male and female.

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Thus God has made us, and you can trust His wisdom for their proper and right and full enjoyment in eternity.

You will notice the male and female have things in common, but there is a point of difference. They see, hear, eat, feel, speak, walk, sit, think alike, but the difference is in the sex, and as this is intended for a talk to boys I will only speak of boys or males.

The private organs have many names—penis, genitil organs, reproductive organs, or race producing, sexual organs—seeds and penis.

This is the most wonderful, noble, excellent and useful organ in man's make up. It is a funnel through which your life or seed—your vital parts are to pour or be projected into a vessel of the female called the womb.

Now we must not have evil thoughts of this in view of what we know. We must elevate our minds and hearts and see God's object in these for our good, our enjoy-



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ment, bliss, ineffable eternal delight and in a way that he has appointed. The sexual appetite is cognizant in its function about the age of fourteen. It is fully mature about the age of twenty-one to twenty-four. The change of life comes in females about the age of forty-five, the male about fifty-five or sixty—lacks vigor, although the semin has life. The *ovun* is barren or unfruitful. After that age there is little likelihood of children coming to the family. There may be exceptions.

The private organs are for the purpose of procreation or sexual intercourse in the way that God has appointed. He has instituted the family. Made woman for man to satisfy him, to meet all his demands, his desires and wants.

She answers the object of his creation. She is his complément. Every man is to have his own wife. Every woman her own husband, and are to cleave to each other as long as they both shall live.



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Hence we must never countenance divorce. Avoid separation. *See that you love before you marry.* Make well your choice. When united remain so till death.

When a man steps aside from his wife, or a woman from her husband in order to gratify their passion, it is a crime that is followed up with punishment by the law of the land and of God, with great and severe penalties one after another. These laws imposed on man by nature, when she placed him in charge of her laboratory of the fountain of life, are never violated with impunity. The soul that sinneth it shall die.

Trust in the Lord with all thine heart, and lean not to thine own understanding. If you do not do so, you will find that you can never get out of the labyrinth. You will be like the Englishman who would not have a guide in the Alps, of whom Dr. Newton speaks.

These truths of which to you I speak are high and rugged like the Alps. He says :

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“ We had engaged a guide to show us the way across the Alps, and were to take an early start next day. There was an English traveler, staying at the same inn with us. He was traveling alone and wanted to take the same journey. He spoke to one of the guides about going with him, but thought they asked too much money. They could not agree on the price, so he concluded to go alone without the guide, as he was certain to find the way. He started next morning a good while before us. When we had gotten nearly half way over the mountain our guide stopped. He pointed to a dark looking little object far off from the path in which we were walking, and said, ‘ There is the man who would not have a guide.’ ‘ He has lost his way. He never can get out of the mountains in that direction. If he does not come back he will lose his life.’ Then the guide climbed up a high piece of ground and putting his hand to his mouth he called as loudly as he could, ‘ Come

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back ! Come back ! ' There are mountains of truth beyond our comprehension, and without a guide one shall surely suffer.'"

From eight to fourteen is the ripening time in the female. The term used is *puberty*—time of flow, *menses*—the flowering time. Without the flower there is no fruit. That is the bloom, the blossom. The time in the male is from 12 to 14. This is the important time of life with boys, when they should be exceedingly careful not to abuse themselves, to keep clean, to wash frequently their private parts, retract or draw back the foreskin to wash away the *smegma* which is secreted there.

The Jews cut off this foreskin, which is called circumcision, and the people of our day are making it the fashion because it is cleanly and removes cause of that peculiar, overpowering sensation that take hold of a boy, and creates that desire to know for himself that which must be restrained or held in check.

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At this age especially you must remain chaste, pure, continent and not yield to desire. No difference how hungry the fish is he must not take the bait and hook. They are both there, and you must remember your life and happiness depend on your actions, and you may be made to mourn like the fish, "Dear mother, had I minded you I need not thus have died." A few times conquering the feeling it will bow beneath your will and you become master for life, and "Better he that taketh a city." Prov. 16-32. You must rule your spirit or passion.

It can be done, boys; yes, it has been done many times. Prov. 16-25, "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

Girls are expected to be chaste, and boys should be just as pure. No burden should be placed on the female that the male is unwilling to share and share alike. These secret vices lead to other grave crimes,

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little by little, step by step, till all his protection is gone. Prov. 25-28.

Loss of character, recklessness, vice, crime, the penitentiary or gallows and the blackness of darkness for ever. This is a fearful pit, so not fall into it. Keep thy heart with all diligence for out of it are the issues of life.

Prov. 23-12—Apply thine heart unto instruction and thine ears to the words of knowledge. Prov. 4-13—Take fast hold of instruction; let her not go; keep her for she is thy life.

The temptation may be strong, but one who was tried to its limits said, "Resist the devil and he will flee from you."

God has arranged the time and manner in which you can find yourself honorably and in a way without defilment or pollution. That is in your married relation and not till then.

Now let us look at the vile abuse of what God wants and demands to keep pure and

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clean. If any one steps aside from his wife to gratify himself, let it be in any way or manner, or to any person or being, he commits a crime for which he will be punished. He may think he is escaping, and cry down advice. He may yield to his lust probably as he thinks. "But the mills of God grind slow, but grind exceeding small." They reach each one in turn, in its time, and must pass through the mill, Malachi 4-1.—Those that do wickedly shall be stubble. They shall have left neither root nor branch, Prov. 21-30.

This is the Lord's intention, and it is written there is no wisdom nor understanding nor counsel against the Lord.

Surely in vain is the trap set in the sight of any bird. Will a fox take hold of anything that has the faintest show of something wrong?

Be sure in this that you are not like the turkéy, gobbling, strutting to the gun that will surely turn loose to your sorrow. The



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fly that buzzed into the power of the spider.  
The deer that failed to be warned by the  
shot that slew his companion.

Do not be led into a trap by a bit of  
cheese. The old rats warn you of danger.  
He that being often reprov'd hardeneth his  
neck, shall suddenly be destroyed and that  
without remedy.

My dear reader, do not be deceived. Re-  
member the moth, and avoid all that what  
seems to please. The moth may go to cer-  
tain destruction, and so will you if you turn  
from these strong temptations that at this  
age beset you. Take the crow's advice :  
“ Keep away from the wind mills.”



## Self Abuse.

The boy or young man feels that he must gratify his sexual appetite, his lust, nor has he thought that for this once he is committing a crime or sin. God has made the woman for his complement and he cannot arrange any plan aside from it without being criminal. He thinks I have no wife and no one will be aware of what I have done. No one will know it. It is a secret. It is private, and I shall be pleased.

So he yields. He opens the door to desire, and a train of evils comes in, with this *secret sin*. His habit is soon formed. It grows stronger. It is a game now, and odds are against him. He abuses, degrades, corrupts, debases. His intellect becomes weak, sickly, forgetful, down cast, looses manhood.

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By his looks and actions he says to everyone he sees, "I have not control of myself." Boys think the sin is only known to themselves, that no one will discover it. But like Jack in the Box—but turn the key, touch the spring and he jumps up in full view.

It is like the genii in story, which King Solomon sealed in a bottle, which the fisherman found and turned loose by unsealing. He finds now a mighty monster before him, bent on his destruction. Now if he is so fortunate as to again get him in the jar of self control let him by no means trust him anymore, but keep him sealed.

Here is the case where the ounce of prevention is worth a ton of cure.

Look at the boy for a moment that is given to self abuse or secret sin, or self pollution, or masturbation. He goes to school, he learns no lesson, memory's gone. He forgets where he left his hat, his coat, his socks, shoes. He is like an old man or

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woman who sets out on a vigorous hunt, after the pipe in the mouth or the spectacles on the nose. He forgets whether he was sent for wood or coal, or whether he was told to come or go, whether it was Smith's Grocery or Jones' Dry Goods Store. He goes moping along with no thought of life or the work before him. His memory is not all. His mind weakens and is unfit for business. He cannot hold a position. His body fails under the strain. Often they cannot walk nor sit alone. He is a puppet or toy with a string attached called jumping jack. His limbs, arms, hands, head jerks about in every direction in a short time. Pains in their sides, back, limbs and other parts of the body. Often get dizzy, have catarrh, weak, leery eyes and other ailments. If they persist the bowels become diseased. They are demented or crazy, end their days in the insane asylum or fill a consumptive's grave.

This sinful, disgusting practice unfits a

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boy or girl for society, causes their thoughts, actions and looks to be low, sordid. The show of their countenance doth witness against them. He knows what he has been doing, the doctor knows it, the teacher knows it, the preacher knows it, his friends know it, the ladies know it, the gentlemen know it. He cannot hide it. It is no secret. It is now open. It has made its mark. Left its sign upon him—his actions.

Bow your head in shame. Awaken from your foul sleep. You are asleep, like Jonah, fast asleep in the side of the ship. Think all is well, while a fearful storm is raging all on your account.

The crime is awful. The boy guilty of it has no thought that the semen that flows from him is the vital fluid of an unborn girl or boy, and that he is committing murder, ruining the progeny that he in time is to farther making of them and himself idiots, imbeciles. He is truly a masturbater, a

## *Self Abuse.*

chief assassin, a chief destroyer of human life. This word may be a little strained in definition, but no more than the crime.

*This vile self sexual indulgence*, which goes so far, that certain actions, positions, bring on discharge—horseback riding, badly-fitted bicycle saddles, tight-fitting clothes, lewd displays, highly seasoned food, dreams.

The powers to copulate or generate, or both, are lost in time in such a case of impotency. A man should not unite with a woman, for this is really no marriage. It is asked in the marriage vows, "Do you know of any reason by impotency, or otherwise, why you should not be joined together." If one cannot perform the functions of married life, the woman might as well have united herself to a log of wood. Such a man is about as good as a counterfeit dollar for commercial purposes.

The loss of semen has an evil effect on the nervous system, brain and spinal cords. If this practice be begun before full devel-

## *Self Abuse.*

opment is reached, it prevents the full growth of a masculine type of mind and body, and aids and abets insanity in the blood.

The man or person who wants healthy children, with full organism and unimpaired nervous system, he must not abuse those organs upon which all inheritance depends, and withdrawal must not be practiced. This effects the child, if there is quickening. Some part is impaired—mind, limb or body. Congugal onanism must not be practiced, for it is mutual masturbation, and a crime that tells on both parent and child, to their detriment. In another place we give another reason which too often is overlooked. For the sake of the child or children no one should give quarter to this vice—so destructive to everything noble and dignified in human nature. It is said women practice this evil, but not so much as men.

The habit practiced in youth hangs to

### *Self Abuse.*

men after marriage. Said a man to one of our professor's, " You know the bad habit I had when a boy. I am sorry that habit still sticks to me, although I have grown-up children," and those children have like tendency.

This crime has influence on the nervous system, producing hysteria in women, convulsion, menstrual disorder, aberration of mind, affects both man and woman in social relation and makes life a burden and failure.



## Onanism.

All these crimes in their classes are properly placed under one head in this day, but for the careful understanding of them by the boys I give this plan that may not stand the criticism of the learned doctors, but my intention will surely meet their approval and be sanctioned by them, and who follows will find some part of the way blazed, the stone removed and ditches filled. When crime has advanced to a stage in which there is a loss of semen or sperm, which contains the all, the vital fluid, that is life giving power of man, and there is a loss of this under certain conditions. It is properly called Onanism.

Turn to your Bible to Exodus 38 : 8, 9, 10 verses. You see the Jewish custom required Onan to go into his brother's wife

## *Onanism.*

and raise up seed to his brother. That is, he was to have children by her for his brother, so that his name be not lost from among the tribes. When in the act of copulation—ejaculation, he withdrew himself from her and spilled the seed on the ground. God killed him for this act. He counted it murder. He destroyed the unborn child. His brother's representative among his people, robbed him of his portion among the tribes. Thwarted the object of his association with her, rebelled against the law.

Those who waste semen, the vital fluid, are followers of Onan, and are likewise and in like manner guilty. He perverts sexual feelings, defrauds, robs, destroys impulses of love, takes life and casts it carelessly away. Destroys the object of the marriage relation, destroys society, government. Unfits himself for service, the object of his creation. Weakens his vital powers, his memory, reason, judgment. Becomes dispondent, irritable, unmanly.

## Sodomy.

This in the sin in which man not only leaves the use of woman, but lust after men. Rom. 1: 27. Gen. 19: 51.

The men of Sodom desired to use the angel visitors of Lot to satisfy their vile lust and refused the virgin daughters which he offered as their substitutes. "Bring out the men that we may know them," was their cry. The men of Sodom wanted men instead of women and pressed Lot so sore that the angels interfered, drew Lot in, and smot the men of Sodom with blindness; caused Lot to bring his people out of Sodom, for God would destroy the place for the cry of them had waxed great. Gen. 19: 12. Fire and brimstone was their portion, with the dead sea as their monument to-day.

Those who practice this crime are classed with the people of Sodom, and their crime

## *Sodomy.*

is called *Sodomy*. It is practiced among soldiers and sailors, the heathen priest and others connected with this class.

It unfits a man for marriage relation. It is beastly, nasty, polluting, as well as criminal in all the features of the lust. It grows on a man until he is lost to right, truth and purity, and falls into the lowest pits of the filth, guilt, strength and demerit of sin.

His imagination darkened, his understanding and all his powers blunted. He makes haste to *beastiality*. Judges 19: 22.

Like beasts those sons of Belial beset the house. These men wished to commit sodomy, but the old man changed their minds, and gave them instead the man's concubine, and they abused her all night until day.

Acting like beasts is seen boys and men in gangs after some female, like dogs or wolves after a slut or gip. Loose all sense of manhood, and think only to gratify lust. To this class belong those who drive weaker men from their beds.

## Buggery.

The crime of stooping to the lowest depths in the gratification of a perverted mind and vile imagination. The depths of this degradation shows itself in the use of dogs, cows, horses, hogs, fowls.

*Perverts*—They that yield to any lustful object. That gratify themselves with anything in the shape of woman or any article of her clothing, to dolls. That yield to imagination from which sexual pleasure may be derived. To acts disgusting, repellent, and to common people in normal state is simply incomprehensible.

And strange to say these different classes belong to highly civilized races, and seem lost to all ideas of morality and propriety, and are doubtless the heirs of a progenitor whose sexual proclivities have from time to time developed in slips of nature (*lusus*

## *Buggery.*

natura), and here lies a great danger and perhaps the greatest evils follow to others.

*Hermaphrodites*—An animal or human being, having the parts of generation of the male and female. Many of these have peculiar ways that distinguish them. The ways of a masculine nature, feminine voice, contrary likes.

*Pederasty*—A crime of the Eastern nations, the same as *sodomy*, yet in this is (according to certain Latin writers) a certain propriety or ownership of the boy. These are dark sides of human nature, in which the hand and foot exchange places. The man, the woman—transformation. The abnormally carnal individual gives to his offspring the same inordinate appetite that characterized the parent. There is no purifying influence can save it in him; his nature is the germ of a vicious impulse. These evil practices work out their worst effect on posterity.

For fear it is not plain or clear, there is

## *Buggery.*

one way—that is God's way. The others are violations of law.

*Monogamy*, means one wife. This is the way—one wife.

*Bigamy*—two wives. It is a crime, according to the laws of the land, and punishable by the courts.

*Polygamy*—three or many wives. This custom is common in oriental countries.

*Concubine*, is a wife that has not been favored with the title and honors of her husband.

*Paramour*, is a secret liaison.

*Mormanism*—a sect that denies ; but it is asserted they believe in plurality of wives.

*Harlots*—unchaste ; one who hires self for sexual commerce.

*Whore*—a woman who practices lewdness.

*Prostitute*—one who offers herself freely for intercourse.

*Street Walker*—one who inveigles by public show of self, as a practice, for base purposes.



## *Buggery.*

*Courtesan*—one who prostitutes herself for hire, especially to men of rank.

*Procuress*—a bawd ; keeper of house of prostitute ; conducts criminal intrigues.

*Pimp*—a man who procures females for the gratification of the lusts ; a procurer, panderer. This last act of pimping is notorious in many sections, and I am indeed glad that boys and men are waking up to a sense of its vileness, and answer you are knocking at the wrong door.

Is it not an awful array of traps, gins and snares ; but it is not all, by any means.

## Diseases and Cures.

There are doubtless those who are far from a doctor, out far from a good one. In such a case, or to tone up and strengthen the organs, the following will be found helpful, but do not forget to consult a physician and the very best :

### Treatment For—

#### *Seminal Weakness :*

Keep from the cause of it ; stop abuse ; keep clean by daily washing ; be careful of diet ; take constitutional treatment.

#### *Ghonorrhoea (or clapp) :*

The following mixture can be taken internally :

Sweet spirits of nitre, 3 ozs.

Tincture of fluid, extract of Gelsemium, 2 drams.

Take two-thirds of a teaspoonful in a little water, four or five times a day.

## *Diseases and Cures.*

For injection (into penis or vagina.)

Tincture of anconite leaves, 4 drams.

Water, 4 ounces.

Infusion of Golden Seal Root may be used as an injection.

### *Syphilis :*

The sore should be cauterized with carbolic acid, with glycerine, nitric acid, nitrate of silver and chloride of zinc.

Calomel applied to the sore and rubbed in will do much to prevent spreading. Wash well with castile soap and warm water. Take blood medicine, constitutional treatment. Refrain from all narcotics. Take no stimulants. Do not put off with the hope that nature will do the work and cure you. You might as well expect a house on fire to stop burning before it is consumed.

### *Lice-crabs, tick, chiqueos :*

Carbolic acid and glycerine or cotton seed oil.

## Rape.

There are some folks who were never really hungry, thirsty nor suffered any great annoyance. They hear of crime and can hardly believe what they hear, yet crimes are done and by persons least expected. Stern passion makes men so forgetful. They become oblivious to everything. Will listen to no advice, place lust upon lust. Reason judgment, discretion, pity, dread, fear—all depart.

Does the hawk dread anything when the sparrows are in sight. What pity has the lion for the lamb, the tiger for the kid or the cat for the mouse ; but no sooner is the act committed than they come back and, like officers, lay hold of the criminal. A sad record is that, 2 Sam. 13 : 1-23.

Amnon's love was great, and like and unlike other criminals he was bent on grati-

## *Rape.*

fying his passion, little difference what the result. This was lust instead of love.

As in his case often older ones plan, plot, arrange, pave the way for the act. Herein is a principle that few understand. Like mind begets like mind and even spirit. In association there is a reflex action. Into the soul of one is poured all love, devotion, delight and, if it is reciprocated, the pleasure is unbounded ravishingly or commensurate ; but if is received in cold disdain, hate, bitter resentment; determination for revenge, this feeling is exchanged and flows to the person that has voided body, mind and soul, hence is empty awaiting return. When the return comes it is hate, disgust, revenge, enmity pouring in and filling the very being. This spiritual law is true and is not confined alone to this act, and might figure largely in divorce, and many cases in Amnon voiding body, mind and soul.

All the hatred to the act, determined to oppose it. These in full came into Amnon ;

## *Rape.*

his intense love was filled with her hate, and colored it, took possession of him, so that he hated her whom but a few minutes before he loved so dearly, and entreated the king to send her to him.

He drove her from the house, "Arise, begone." He would not harken unto her. Expelled her and bolted the door. He hated her exceedingly, so that the hatred wherewith he hated her was greater than the love wherewith he loved her. There was to him a transmission of her soul feeling. And it is true, persons committing a crime will have in him the hatred, fear, desire for revenge that the female has in her. The wronged party transfers her spirit to the other person. It may be undying hate. Often they take their lives.

The ravisher has no sooner committed the act than this mentioned dread, fear, smiting of conscience, causes him to shake and tremble. His hate grows to white heat, and he has no peace of mind. Death is de-

## *Rape.*

sired. In "The Rape of Lucrece" Shakespeare brings out this picture in full.

Dear boys, never let it enter your mind to commit this crime. Allow no one to talk of this lewdness in your presence without stern rebuke. It is a suicidal act. Shall not the judgment of the Almighty make thee afraid.





## CHAPTER IV.

### Marriage.

MARRIAGE is a covenant between a *man* and *woman* (and it would not be amiss to say a *perfect* man and a *perfect* woman) in which they mutually promise to live together as man and wife.

Cohabitation and a continual care to promote the comfort and the happiness of each other. This forms a society—the family. These two persons of different sex unite chiefly for procreation and the education of children. This union is near and dear. In it and from it flows unbounded pleasure and nothing breaks the oath but death. It must be entered into with deliberation and at a proper age and with mutual consent. There ought to be no forcing by parents or friends, yet the consent of parents or

## *Marriage.*

guardians under whose care the single person is should be had.

Christ honored marriage, and at it wrought his first miracle, John 2. This is the way in which families are formed and built up, the world peopled and heaven furnished with souls.

It prevents incontinence, fornication and other crimes. Its relations render life a blessing. God's wisdom formed woman for man. He appointed the law to govern and control them and stamped his disapproval on the violation. Man is a gregarious animal. He likes company and wants a companion—one his own. Woman is monogamous. She is delighted, pleased, faithful to one she loves and wants to share her gleanings with no other. Nor will she allow another to come near her.

The duties of this state on part of the husband are love for the wife above that shown to any person, father and mother—the blood bound is to be left for her, Prov. 5, 18-19.

## *Marriage.*

A love of complacency and delight. Providor must be found in him for wife and family. A home his own, if possible, with all its comforts, fuel and food and clothing, 1 Tim. 5-3.

He must protect her from abuse or injuries, Ruth 3-9; 1 Sam. 30, 5-18.

Doing everything for the pleasure, peace and comfort of his wife, 1 Cor. 7-33.

Seek her spiritual welfare. Do nothing that will interfere with her religious duties, but aid them; promote her edification and felicity. The duty of the wife is reverence, subjection, obedience, assistance, sympathy, assuming no authority, continuance with him, Eph. 5, 32-33; Tit. 2-50; 1 Tim. 5, 11-12; Ruth 1-16.

## Divorce.

Divorce grows common in our day and for trivial offences, but our Saviour gives the limit—except for adultery, Matt. 19-91.

He is the oracle of God. Men fly from one State to another to secure separation from the marriage relations, because it is easier secured in one State than another.

Not long ago I was in to see a man sick at heart. I talked and perceived his mental trouble. He told me the cause. He had during his life accumulated considerable about him. He lost his wife and married again. The union was unpleasant and the wife left, and the likelihood was a divorce case on hand.

One third of his property would give her several hundred acres of land, a number of horses, cows, sheep, goats, fowls and many dollars. This was the cause of his sick-

## *Divorce.*

ness. Now she was lost and his property went with her.

Is it not best to look before you leap, to wait instead of hasten, but traps are set for men as well as boys.

### **In the Dissolution of the Marriage of Man and Wife.**

She may be separated from bed and board, with a suitable maintenance allowed her from her husband's effects.

There may be divorce from the bonds of matrimony, This is strictly divorce. As is the case of adultery or through some impediment, whether of consanguinity or affinity, blood relation or marriage relation, or impotency of which there are 10 or 12.

A decree that dissolves bonds, declares these bonds null and void.

The rite or ceremony contains exceptions of these impediments. This is English law upon which our own is founded.

I have seen some strange cases. When

## *Divorce.*

the clerk of the court entered the bill or suit, entered the decree that parted *him* and *wife*, then saw the minister unite them, the new husband and wife, all in a few hours.

Woman plans to marry a man to get a hold on his property, then gets a divorce.

Woman plans to marry to get a good home for her rising daughter, etc.



# Fornication.

Whoredom or the act of incontinency between single persons.

Fornication is both unlawful and unreasonable will appear if we consider—

1. Our Saviour expressly declares that this is a crime, Mark 7, 21-23. These mentioned spring of an evil heart and defile the man. So “*fornication*” is classed among violations of the law.

2. The scriptures declare that fornicators cannot inherit the kingdom of God, 1 Cor. 6-9; Heb. 12-16; Gal. 5, 19-22. Some will think, “Well, we will be excused from the sin.” The apostle puts it plainly, and advises us to be on guard. Be not deceived; neither fornicators, nor adulterers, nor effeminate, nor abusers of themselves with mankind. All this class shall not enter the kingdom of God. There be many who, for a few moments of pleasure, will sell

## *Fornication.*

their right to heaven, as Esau sold his birthright for a mess of pottage.

3. Fornication sinks into a *mere brutal* commerce, subverts the design of its purpose to mere gratification of fleshy lust. Whereas, it was intended as a bond of union of a sacred, generous and tender friendship. But man grows so vile, the wiles and filth of a lewd woman, are preferred to his virtuous wife. His imagination is so depraved.

4. It leaves the maintenance of the children and education utterly uncared for, so far as the father is concerned. In fact it places him often where he doubts his own. There is many a man calling that his own that is anothers, and teaching it to call him by those dear terms of relation to which there is no right in him.

5. It strongly tempts the guilty mother to guard herself from infancy by various methods—drugs, abortion, pre-natal murder ; the child's destruction after birth, and often the mother. The newspapers are full

## *Fornication.*

of cases of wilful, premeditated murder. The back yards, the wells, cisterns, ponds and streams are witnesses to this fact, not to mention the foundlings at the benevolent institution and the castaways at the foundling hospital.

6. It disqualifies the deluded creatures to be either good wives or mothers in any future marriage. They lead and live a double life. They ever doubt themselves. They ruin that delicacy, the modesty that is a guard of nuptial happiness. There is a skeleton that like a ghost haunts her waking and sleeping, and causes sadness, she dare not disclose.

7. It wholly unfits a man for the best satisfaction; those that flow from truth. He knows he has been false; those that spring of virtue. He has defouled his stream; those that arise from *innocent gratification*; these he has deceived. Those that cling to *tender and generous friendship*; these he has ruthlessly distorted and twisted and

## *Fornication.*

betrayed. He cannot be a true father or husband, or friend, or feel that he is. He has been a seducer—leading the innocent astray. He has been all the while a living lie, a hypocrite, a thief; an aider of crime.

8. It is the cause and perpetuation of foul venereal disease that prove maladies to the human race, affect and visit nations and generations yet unborn.

With this array of facts can anyone plead for the extenuation of the crime. There are many of my readers that will look over these arguments and pile many of their own on the top of them and make it high indeed. There are many families in our midst where there is one, two, three, four, five, six, seven sets of children, and in many cases no father. I have seen twins, one light and fair, the other black and cunning. The father of one white, the other black. And it is common to see mixture of a whole community in which a man has a son or daughter in almost every family.

## *Fornication.*

The young man coming on wants a pure wife. He goes into a family like as mentioned, and how does he know that it is not his sister, and two to one it is some relation. He is innocent, she is innocent, but the liaison is illegal just the same.

The relation of father, mother, sister brother become so mixed that the father becomes his own son in law, and the mother her own daughter. And the daughter her own mother in law.

The days for all these ills to follow a family are past. Let every man have his own wife and remain continent until that happiness is consummated.

Young men spring into manhood have little idea of the great and grave responsibilities of their acts. Young girls budding into womanhood have no idea of their nature.

Having read the previous chapters and seen how relations are between yourself and others and how the purity of the race de-

## *Fornication.*

depends on you to do your duty, settle down in your heart like a young friend of mine now 20 and past. "I have never had anything to do with a girl or woman and I promise you that I will not until she is my wife and only her will I know." That is the kind of stuff of which men are made. Every young man wants a pure girl, one that has not been tampered with and she has as much right to ask and seek and secure a pure man in the one that claims her affection, her love, her devotion, her life. She does not want to taste her lover and find him turn to ashes on her lip. She does not want to find him like the grapes of Eschol—bitter. He can say of truth, "my love, my dear, my undefiled."



# Adultery.

Is the unlawful commerce between one married person and another or between a married and an unmarried person.

A crime against the virtue of chastity Mat, 5-28. The lusting after as much as if nothing prevented the act would be accomplished.

This crime includes all that can be said of the others, It includes the crime of seduction and has in it more mischief in a complicated degree. It creates a new sufferer—the injured husband. A painful and incurable wound is inflicted on his affection. The woman's unfaithfulness is aggravated by her action in the family who are concerned in her, their parents shame. His crime grows as it is thought upon or discussed. It is perjury, seduction. Often one commits the crime to get even—re-



## *Adultery.*

taliation, but it is God hath said "Thou shalt not commit Adultery."

All nations have considered this a crime and punished it. The Egyptians punished the man with a thousand lashes, the woman by loss of her nose, The Jews put both parties to death. The Greeks put out the eyes of both. The Romans banished, cut off ears and nose, sewed in sack, and threw into the sea, scourging, burning. The Saxons burnt the adulteress, over her ashes erected a gibbet whereon the adulterer was hung. Thus the ancients have considered the crime.

If a man enters an old or young female it is called illicit intercourse. If the parties have associated with each other it is illegal cohabitation. When the parties live together without marriage it is the same. The General Government makes special provision for colored people who have lived together before the war or thereafter as man and wife in the case of pensions because

### *Adultery.*

through conditions they were deprived of that knowledge which is necessary to make valid pension claims and the proving that they lived as man and wife will be proof of marriage.

## Incest.

If parties having association with each other are related by blood or consanguinity, such as brother, sister, uncle, niece, father daughter, mother or son, the crime is called *Incest*. This crime is unnatural and to be avoided. This is said to be a prolific source of puny, sickly, deformed, defective, idiotic children. It is the source of other crimes and a breeder of murderers. All the crimes and inclination thereto of the parents are augmented, aggravated and brought to their highest development.

Persons related by marriage or blood should keep themselves free from all incestuous conjunction. Let all such be held in abhorrence. The one room cabins where girls and boys daily dress and undress before each other, grow up, sleep, eat, wash—I

## *Incest.*

must say I am surprised at so few wrong actions comparatively.

Yet it is unpleasant to be thrown in a room with girls, rising on a warm night and finding them uncovered. We feel ashamed for them, though they know nothing of it. This should urge every father to have separate rooms for the females of his own house and those that visit. Boys can see that this is done and things made pleasant. Guard well your sisters and all the visiting girls, your cousins and such like. Do not think because they are near relation and familiar you are privileged to take advantage of it and deflower them. They look to you for protection, show them you are a man in all things and that in your presence no foul beast nor snake shall trouble nor any beastly action nor snaky person approach them.

Be a Jack the Giant killer to all such actions ; put them to death.

## Seduction.

There are traps set for girls, by means of wine, presents, promise of marriage, profession of love and other arguments. She yields herself to the wishes of the male, she finds herself in a few weeks sick, she can't tell what is the matter. This is a sad state into which this poor girl has fallen into a pit dark and deep, a snare that may cost her life, a trap she has no thought would close on her. Her all gone for a mess of pottage, beyond recall, honor, virtue, piece of mind. What has she gained—nothing but shame scorn, disgrace, a blight, a hissing, a by-word, the scourge of tongue.

This the best, the finest looking, the sweetest, most modest girl in the whole community, in the country, lost, gone to nothing and for what; to please the stripling of a boy that made approach to her. What

## *Seduction.*

is she to do? What can she do? Many things suggest themselves. Some seek marriage which is the most honorable course, especially if they marry the author of ruin, This saves the mother the unborn child, the family and to a great extent, the community.

Nine out of ten of the girls thus trapped, will resolve on death or murder rather than bear the odium, the disgrace, the seeming betrayal of all the confidence of friends. The mother comes forward and says something must be done, this is the blow that settles matters.

Said a doctor, you have little knowledge of how many are sending for all the patent nostrums of which they learn and the children are sacrificed to the *Molich* of lust.

Let the father and mother gaze on the child that is born to them, bone of their bone, flesh of their flesh. Now take drugs and pour down its little throat, drugs you know will destroy its young life. If the

## *Seduction.*

first dose does not finish the work, get some more ! Pour it down until life is extinct. The thought is unbearable. No one has the heart for such cruelty. Well slay it before it comes ! Array all your wisdom, call in all the help, tell the doctor she caught cold, tell the preacher she is sick, tell the teacher she needs medicine, tell the old grannie they know what—and it is time to work. All these forces start against the young child and it is no more.

How many mothers are tempted to save their daughters by murdering their grandchildren. Some come to the birth and grow up without a father, or his kindly counsel.

O young man, pause, be true to yourself. You save the girl from shame and crime, a blasted life of grief, of self reproach, haunted by the one that with sweet innocence would have nestled on her bosom and called her by that endearing term “Mama,” “Mama.” Save the girls from silencing that voice for ever. You see one crime



## *Seduction.*

follows another. Get on the right road : Only Gods grace through Christ can avert your doom.

What is to be done ? True Christian conduct is a safe guard. " Keep thyself pure." So conduct yourself with every girl, so behave yourself that all girls will find you a perfect gentleman. Be upright in conversation, chaste in conduct, leave every girl pure as you found her. If every boy will take this advice, we will find things change in every quarter and in every family. Happiness and peace of mind, abortion nor pre-natal murder would be mentioned.

Dear boys, be warned, be chaste, continent, noble. Have your own wife in time and see the girl you marry has her own husband, and has not to share her gleanings with a dozen others. Have one wife and to her be true as steel. If you do this and both are chaste, continent, true, you will escape all the diseases and so will she, otherwise you will find one crime follow another,

*Seduction.*

your house becomes a drug store, a drain on  
your purse and patience.

## CHAPTER V.

### Sowing and Reaping.

THE person, be he young or old, that violates the marriage law by proving untrue thereto, must suffer for it in person, and be sure “your sin will find you out,” and there is no respect of person. This list is by no means complete. Those mentioned are the most frequented.

GLEET.—A constant flow from the genital organs, occasioned by abuse of them. The drain is on the system, a feeling of dampness, the soiling of linen, a constant uneasiness with attendant evils. The young man having this may rest assured that what he has sown he is reaping. He wished the sensation of a discharge, and he has it.

GHONORRHOEA.—This disease is contagious and comes to those who follow un-

## *Sowing and Reaping.*

chaste persons, or fornication, adultery, whoredom. It is seldom innocently acquired. Symptoms in the male is first—a slight uneasy sensation or tickling in the urethra. This is felt in some almost immediately, but generally from the second to the seventh day after exposure to infection. The organ grows reddened, then a mucus discharge is noticed; then irritation, a state of heat, pain and swelling; the discharge becomes thick, yellow or greenish, and the pain in passing water, severe, erection and chordee. Takes a bow shape and often stricture follows.

SYPHILIS.—A contagious disease that poisons the blood, ruins the whole system, proves fatal in three months unless restrained. The disease will follow the children to the second and third generation, manifesting itself at times.

The symptom at first is a local sore called chancre, which is inoculation. Then follows the swelling in the groin, called bubo,

## *Sowing and Reaping.*

generally one sinks the other, the left, mid great pain, rises and bursts, and from this eating sore even the very bowels are exposed, the face gives evidence in sores, manifesting themselves upon it. These diseases flow out as the portion of him who will commit sin, will not be guided, wants his own way. O how bitterly he repents when too late. He findeth her house the way of death and her guests are in the depths of hell. “*He reaps what he sows.*”

These diseases do not follow those who take advice and keep clear of such sin. Who does not abuse himself, is no masturbator, is not guilty of incest, nor sodomy, nor bestiality, who is not a fornicator, nor adultery, nor whoremaster, nor procurer, nor pimp. He does not assault nor seduce, hence he lives in peace and is quiet from fear of evil. But who goes the road to destruction will find his way is thorny, not only for self, but for those with whom he is associated.

## *Sowing and Reaping.*

These diseases with kindred evils follow violators of law, both man and woman. The stout woman becomes like a tottering fence and bowing wall, a leaning tree, a rickety stairway, soon to be destroyed by the first severe trial. The female giving way to abuse or the other crimes has trouble—trouble of her own—excessive passion, loss of sperm, followed by depression of energy, bad, vile, low thoughts, the dreams become filthy, the imagination runs riot, catarrh affects in its worst form, strength, memory, reason and common sense fail her.

Then other diseases, with a weight of woe, she loves solitude, becomes despondent, nerves tremble—all by self abuse, a habit of masturbation acquired in childhood.

This most important secretion of the human system is wasted. It is followed by premature decay, impotency, consumption, St. Vitus' Dance, epilepsy, paralysis, weak-

## *Sowing and Reaping.*

ness of brain and insanity. The wife becomes peevish, fretful, barren. All power lost.

If it should be your lot to fall into this net or trap, resort at once to the best doctor you can find. Do not fool with quacks. Get well and sin no more. Be sure you are well. Take constitutional treatment, make certain of a perfect cure for your own and seeds' sake. Be not deceived.

“A whore is a deep ditch. A strange woman is a narrow pit. Who so pleaseth the Lord shall escape her.” A person who falls into this deep ditch is in a bad fix, indeed he cannot get out without help. He must have aid to get out of a deep well if the fall does not kill him.

Never have anything to do with a married woman. She is the property of another man. She is not yours, nor can she be while her husband lives. Do not seduce her or make her false to her husband. Who



### *Sowing and Reaping.*

so doeth this lacketh understanding and destroyeth his own soul.—Prov. 9.

When troubles, aches, pains and judgment stare you in the face you will know for yourself that the way of the transgressor is hard. By means of a whorish woman a man is brought to a piece of bread and the adulteror will hunt for precious life. If thou be wise thou shalt be wise for thyself, if thou scornest thou alone shalt bear it. Let me urge you to settle in your mind that you will lead a pure life. Keep yourself under. Be determined that when you marry—your wife shall have a man, a pure man. That if blessed with children you will see in them the impress of a prince and rejoice in this reward.

Look over this fearful array and say like Joseph: How can I do this great wickedness and sin against God,

## Self-control.

Will make the whole day a burden and care ; a mote in your eye will obstruct all your pleasure at a dinner. Too much salt will spoil the whole meal.

A flea may cause you much annoyance. Thus you see little things will cause trouble that may end all. The chinch may spoil a night's rest. The chigoes, tick and mosquitoes a pic-nic.

Safety is not in escape from dangers of a frightful ship.

The earthquake may be bid to spare the man that's strangled by a hair.

There are traps, snares and gins for every turn in life. But the trap that will prove the most destructive will be that of sexual appetite. Its call will come like others. You are hungry and must eat. You are thirsty and must drink. You are weary and

### *Self-control.*

must rest. But just as you can make a glutton, wine-bibber, a sluggard, you can abuse your sexual appetite, and this will prove your ruin as quick as anything else.

Now you want to fix your road for travelling, take down the hills, fill up the valleys or low places. Take out the stones, make your road bed like the rail road track—the rails upon which the cars run, smooth and nice.

Then travel is pleasant. All this must be mental and spiritual work. You want to be a perfect gentleman. Polite and kind. I do not think you can find a better description of a true gentleman than is given in the 15th and 24th Psalms: Let no one be more polite than yourself. Never show anger nor let it rest in your bosom. Read over God's commandments and live up to them. That is the moral law. Your manners are summed up in them.

Love God and your fellow men. In your position you will find you are often insulted,

### *Self-control.*

hated, scorned, but you must bear all and show yourself a real true Christian. Whenever an action is about to be taken by you and you are in doubt as to whether it is right or wrong, apply to it the talisman of love. If it lacks that spirit it is doubtful.

How you are to treat the girls with whom you come in contact. By all means be kind and polite to these young ladies, and if any are tart or sour in her actions or speech you politely pass it by in kindness, never be rude, never, never, never. Do not make any vile advance, getting unpleasantly close up to a young lady, lulling, caressing, fondling, kissing, hugging, every time you meet, placing your hands upon her person or bosom, telling ugly stories, jests that broach on the obscene. Make it a point to be discreet, chaste, pure. Be a man. Be true to your promise. Be honest. Be truthful. Never talk or tell things that will hurt the reputation of a girl. Never say slight things of her, even if she steps

### *Self-control.*

out of the way. Have in your mind, she belongs to the sex to which your sister and mother belong, and you are going to respect, even if the sight of her sickens you. I might sum up all in one sentence: Fear God and keep his commandments, for God will bring everything into judgment with every secret thing, whether it be good or evil.

I was a small boy when I first visited Philadelphia. I went out to camp William Penn. While there I met a very pleasant-faced old gentleman, who asked me if I wanted a hand. I told him I had not any business for one to do. He asked if I wanted luck. I see you are a soldier, for I was dressed in blue, and of course would run the risk of losing life in battle and that this what he offered would keep me from harm. I wanted to know how he knew.

Then he explained, this little red bag, which he offered for the low price of two dollars and a half, would ensure me luck—

### *Self-control.*

while it was tied around or attached to me no harm could come to me. It would ward it off.

This was very desirable, and many of the boys bought, as they were told perfect safety at two dollars and a half per head.

I failed to buy one, but was very anxious to find out what composed the charm. I found out in time. In years after I determined to myself, if there was any secret talisman that would bring success, I was not going to rest until I found it. I read the book of magic, black art, conjuration, necromancy. I left nothing unturned that the mind of man had discovered. And you can have the fruit of my research.

Let me say, dear boys, much depends on yourself. You need not think some fairies or elves will come to you in your distress—that some talisman will fall to your share, and by it you will reach wealth and happiness. You need not hope for some lucky stone, or wish bone, or rabbit foot, that



### *Self-control.*

will turn the tide of fortune in your favor. Perhaps your father, mother, teacher, preacher and friend can help you some, but your own brain and muscle, your spirit and will, your indomitable perseverance and energy, must do the work with God's help.

“Where there's a will there's a way.” I want to help you get in working trim. When a boy goes in swimming, he strips himself of everything, that nothing may impede his action. If he is going to run a race he divests himself of everything that would hamper him. So in the race of life, when the case is so very urgent, as you note in what we have passed through together, and the results of such moment, we must put forth our mightiest energies, for on our effort hangs the happiness of self and the interests of eternity.

On our success hangs the success of others. The wrinkle or seam in your sock will annoy you. Now there may be some



### *Self-control.*

boys who have fallen into the bad places, and find themselves besmeared with filth and mire of sin.

To make the start for reformation you must get a new heart, a new spirit. Your case is a sad one and the hope is that Christ Jesus has given his life for sinners, for as you see along the lines your path lies the road to destruction is in full view and your end is certain. So go to Jesus and tell him your case just as it is, and his big heart full of sympathy will take you in, for he was in all points tempted as we are, yet without sin.



## Shun Bad Company.

And if you are yourself, bad company, then by all means begin to reform to day. There is no hope for you as long as you are satisfied and willing to remain in a bad condition, the cesspool, the vile filth and dregs of society. You are to be pitied. Yet there is hope, if you will improve the opportunity that is now presented to you. Go to God, confess your sin, forsake your sin, and you will find mercy. Why shouldst thou destroy thyself when God will forgive and give strength to overcome.

You feel that everything is against you. Well, you are against yourself. The men eminent as examples of pure lives, of mental vigor, of untiring energy, were bachelors. It is sufficient to mention Isaac Newton, Beethoven, Kant, Swedenborg, and Jesus of Nazareth.

## *Shun Bad Company.*

These characters never thought that life depended upon sexual gratification. A character chaste, pure, prefers higher to lower thoughts. There is a difference between sexual and sensual.

It is possible for you to be destroyed by the passions within you. You can make these your servants instead of serving them. You can become master and ruler.

To do so you must enter the contest with a stout heart and resolute will. See how other conquerers have done. Like Hercules choose a life of toil and hardship instead of a life of vicious pleasure.

Two beautiful women appeared to him. The one that first spoke to him promised that if he followed her advice she would assure him "a life of pleasure all his days. He should have no toil or trouble. He would eat and drink and lie on the soft couches, hear cheerful songs, know no pain nor sorrow, but spend his life in the enjoyment of every good thing."

### *Shun Bad Company.*

Her bold forward manner did not please or impress Hercules, as that of a modest and good woman. She told him her name was Happiness, but those who hated her called her Vice.

The second woman spake up to him—  
—Virtue was her name. She was modest in looks and speech and dressed in a pure white robe.

She said, “ I know thee, Oh Hercules, thy parents, thy history, and the toil that is upon thee. Follow my advice. Walk in the way I point out, thou wilt attain to honor and men shall speak thy praise.”

She told him the gods give to men nothing that is good and noble without great labor. To be healthy and robust he must exercise with labor and keep the body in subjection to the soul.

Hercules chose her advice. His labors are read by every one. Patient self-denial may appear to many foolish, but that is the way, the true, the narrow way that leads to

## *Shun Bad Company.*

life, and do you be one of the few that finds it.

Now is the time for you to begin a new life of purity. Many temptations will come to turn you from the path of life into the road to destruction. Many a poor boy and girl entered that road thoughtlessly. What seems innocent pleasure leads to the gulf of despair.

Remember that your body is God's temple and you must not defile it. That you are to be made meet for Heaven, your eternal home, purchased for you by your dear Saviour. Gather strength from Him and live for eternity. Think of the welfare of thy soul.

Why should I not gratify my desire for the female sex? When nature calls why should I refuse to answer? Is there any wrong done? Wherein lies the harm? The answer to all these is we are under law and must obey, or suffer for our disobedience.

## *Shun Bad Company.*

Your desire for the other sex is proper and right. Marriage is honorable in all and the bed undefiled, but whoremongers and adulterers God will judge. Dost thou not fear God? Be not deceived. What soever a man soweth that shall he also reap.

A fly sits on the edge of the plate and eats to his heart's content of molasses. That is all right and no law is violated, but the moment he plunges into the dish of molasses he is cloyed, and what was his life is now the cause of his death. By effort he may escape, but odds are against him. Far better for him to be content and keep clear of what is danger if not sure destruction.

To deny yourself, to exercise continency (when it is a male the word *continent* is used when a female *chastity*). A man must be as chaste, pure, clean, free from pollution, as he desires a female to be. You gain in health, in vigor of mind, strength of body, uprightness of soul, what you apparently lose in pleasure.



### *Shun Bad Company.*

Mahamot, the idol breaker, entreated by the men of Somnat to spare their idol, urged by a golden reward, refused to do so.

“ High he lifted his battle axe,  
Heavily fell the blow,  
Reeled their image tottering,  
Bursting, broken to and fro,  
From its shattered sides revealing  
Glittering gems of wealth untold.  
More than all the proffered ransoms  
More than all, a hundred fold.

Thus turning from what seemed desirable to what seemed foolish he gained much more by odds. So our Saviour says to all his disciples, that who forsakes this world of pleasure will receive in the world to come life everlasting. And in this present world great blessings. You refrain from secret vice. You escape all its consequences, ills and evils, disgrace and shame, loss of health, with its sad consequences.

You retain your power, your senses, see-

## *Shun Bad Company.*

ing, tasting, smelling, feeling. You do not steal. Other boys that do run the minute an officer hoves in sight.

Yea! "The wicked flee when no man pursueth." So with the other crimes, fornication, etc. If you keep yourself clear then you are not afraid that you have been the cause of the ruin of some girl. That you have contracted some loathsome disease. That you are made a partner in crimes to stay public judgment, that must help some girl to keep her reputation by murdering her unborn child or committing abortion.

Then curse the day you were born, of wish yourself dead, and cause the worst or pangs to the mother and father, sister and brother; to all kinsmen, to the dear, to be pitied girl soon to be a mother. And will you draw down on your head this train of ills and father them all just for a few minutes pleasure—diseases of body, mind and soul, with their foul train. Take the virtue of a girl, a jewel that belongs to her

## *Shun Bad Company.*

husband. Deflower her to gratify your lust,  
rob her of peace of mind, life dear to her  
made a living lie to shield you.

“ Be true to yourself at the start, young  
man—

Be true to yourself and God.

E'er you build your house mark well the  
spot—

Test well the ground and build you  
not

On the sand or shaking sod.

Build high and broad and deep young  
man—

'Tis a needful case demands—

Till you enter your claim for the heavenly  
life,

For the house not made with hands.”

Life, life, eternal life, let be your aim,  
your object, your plea, your cry. Let not  
the seed of your body be wasted in any way  
not pleasing to your Saviour, God. No, not  
by self abuse, secret sin, masturbation,

*Shun Bad Company.*

onanism, sodomy, buggery, bestiality, or other foul polluting. Let not your usefulness, your character, your happiness be forever blasted. Abstain from all appearance of evil. He that doeth wrong shall receive for the wrong that he hath done and there is no respect of person.

“ How long we live, not years, but actions  
tell

That man lives twice who lives the first  
life well.’’

The trust that’s given guard, and to your-  
self be just,

For live we how we can, yet die we  
must.



## Glossary.

Abduct: To lead away, to secrete or hide.

Abortion: To give birth before the proper time.

Adolescence: From childhood to manhood—passed into reproductive period.

Affinity; Relation by marriage.

Assignment: An appointment of time and place of meeting — used for love meetings.

Antiphrasias: Allay excitement.

Auto: Self.

Bawdy House: For immoral purposes.

Belial: The evil one.

Bubo: A swelling in the groin—equinal swelling, inflammation.

Breeding: Producing fetus.

Celibacy: Unmarried state.

## *Glossary.*

Chaste : Pure, free from contact with man, separate.

Chastity : Purity of body, free from commerce of sex.

Circumcision : Cutting off the perpus.

Coition : Coming together of sex.

Coitus : See copulate.

Continent : Hold in check of the male as chastity of the female.

Concubine : One not legally married yet acting as a wife.

Conception : Act of conceiving—forming fetus in the womb, to breed, to be pregnant.

Copulate : Act of coming together in sexual intercourse, couple.

Consanguinity : Relation by blood.

Crabs, Crab-lice : A peculiar little insect that sticks fast to the skin in multitudes, appearing like scabs on the secret parts.

Deflour : To deprive a woman of her virginity, either by force or with consent.

Divorce : Dissolved marriage.



## *Glossary.*

Depravity : Corrupted, taint.

Demoniac : Like a devil.

Eunuch : A castrated man, to a man as a steer to a bull.

Fornication : Incontinence of male or female.

Foetus : A young child.

Gonorrhea : Venereal disease.

Gleet : Venereal disease.

Genitals : Reproductive organs.

Habits : Disposition of mind, good or bad.

Harem : The division, allotted to females in large dwelling in east.

Hermaphrodite : An animal or human being having the parts of generation of male and female.

Happiness : An agreeable sensation that springs from the enjoyment of good.

Hymen : The Virginial membrane.

Harlot : A woman who prostitutes her body for hire.

## *Glossary.*

Incest : Crime of cohabition with persons related with forbidden degrees.

Illicit : Not permitted or allowed.

Impedimist : To hinder progress.

Impregnate : Infuse the seed of young.

Liaisin : Union of bond.

Matrix : Cavity in which the fetus of an animal is formed and nourished till birth.

Maidenhood : A virgin, untouched or maidenhead uncontaminated.

Marriage : Union of man and woman for life.

Midwife : A woman that assists another woman in childbirth.

Nubility : Of marriageable age.

Organ : Part of Body.

Pox-Pustiles : Eruptions, restricted to four diseases, small-pox, chicken-pox, the vaccine and the venereal disease.

Procreate : To beget.

Produce : To bring into being.

Premature : Before birth.

Penis : Male organ of generation.

## *Glossary.*

Pregnate : Rut to lust, as a deer ; rutting, breeding.

Reproduction : To bring like into being.

Ravish : To know a woman by force.

Syphilis : A disease, characterized by ulcer, scrotum, of a peculiar character on the genitals, succeeded by inguinal groins, bubos.

Violate : Sexual intercourse violated.

Virago : Bold, impudent, turbulent woman, female warrior, termagant.

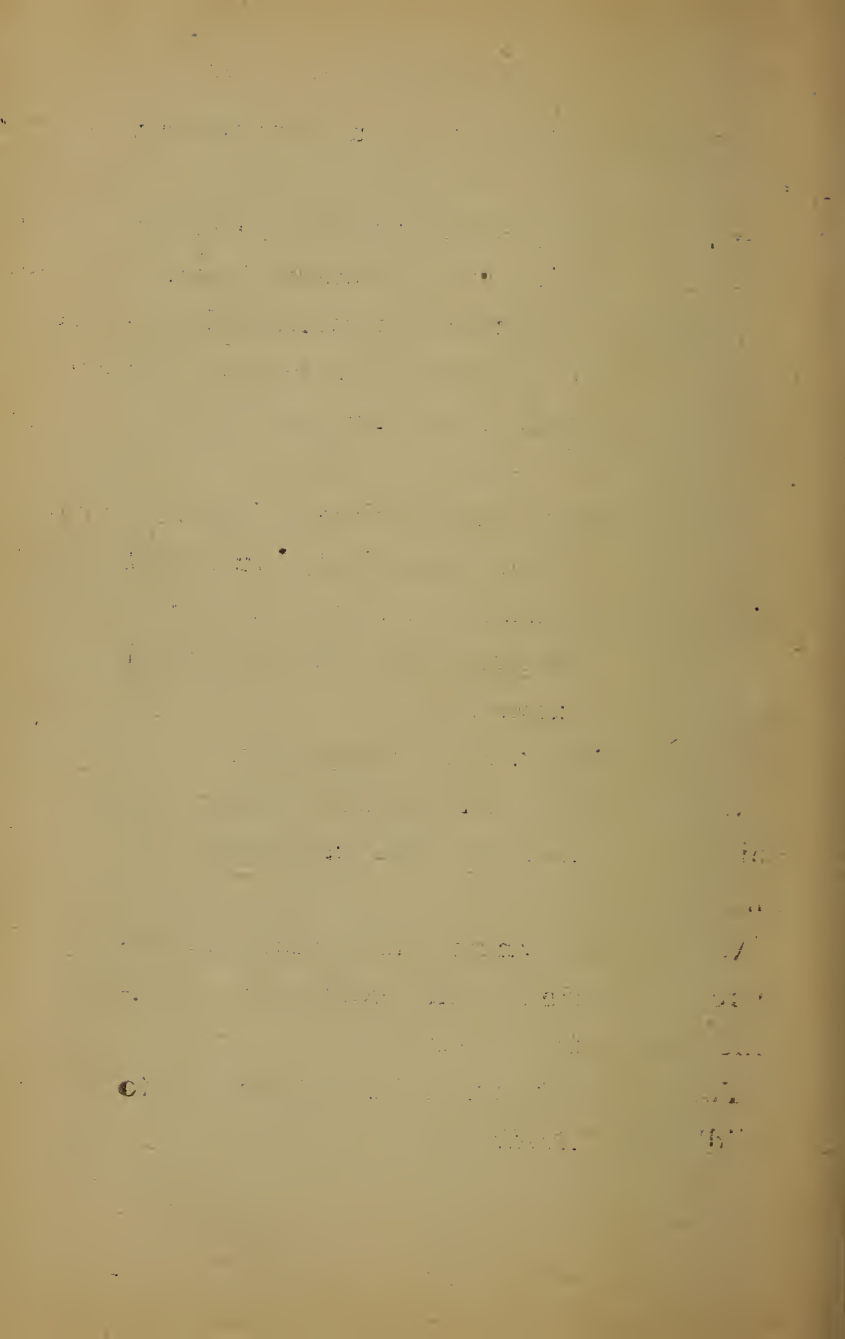
Virgin : A woman who had no carnal knowledge of a man.

Virile : Strong, manly in quality.

Womb : That part where the young of an animal is conceived and nourished till birth.

Whore : A woman who has sexual commerce with man for hire, courtesan, concubine, prostitute.

Youth : That part of life that succeeds to childhood.











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